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of red velvet, he bowed before the holy crucifix, and venerated it devoutly."

Here we must pause. If our readers do not feel that the whole scene which has been just narrated is utterly opposed to the nature of true spiritual religion, as it is described in the New Testament, any attempt of ours to convince them of the fact must, we fear, prove unavailing. We can scarcely wonder at the intense devotion displayed by the people of Rome towards their favourite crucifix, when we see the Pope himself, their supreme, infallible guide in all matters of religion, as earnest in his devout veneration as the most ignorant member of his flock. But what we do wonder at, is, how any persons, with the Word of God in their hands, can believe for one moment that the religion of Rome in the present day, such as it has been just described, is the religion of the Bible. We have seen how the whole population of the city, headed by their chief spiritual guide, assembled together for a solemn act of devotion. And to what are their prayers addressed? To the Most High God, who declares himself to be a hearer of prayer? No! but to "an ancient and well-beloved wooden crucifix!"

We earnestly request our Roman Catholic readers to read over their Douay Testaments, and if they can there find any mention of St. Peter or St. Paul acting as the Pope is above represented to have done—if they can find any one instance of religious worship offered to an image, or the name of a crucifix so much as mentioned—we will freely acknowledge ourselves to be in error. We say nothing, for the present, of the prohibition of image worship in the Second Commandment; we will simply ask our readers one question:—if the worship of a crucifix be indeed an essential part of Christianity—nay, if, as we have seen, it be considered the most essential part of religion in Rome—how came it to pass that there is not one word about it in the Bible? Does not this one fact prove how widely the modern Church of Rome has departed from the simplicity of the Scriptural and Apostolic worship? And if this be so, another question arises, are her members safe in remaining in a church which has corrupted the pure faith and practice which she received, and which has gone so widely astray from God's ordinances? That worship only is pleasing in God's sight which is rendered according to his own revealed will; and what that will is our Blessed Lord has plainly declared to us (John iv. 24). "GOD IS A SPIRIT, AND THEY THAT WORSHIP HIM, MUST WORSHIP HIM IN SPIRIT AND IN TRUTH."

#### DECRETAL EPISTLES.—No. III.

We showed in our last number that the Popes of the ninth century did adopt the forgeries which were put upon the early Popes; did quote them; and did appeal to them as being inspired by God for the government of his Church.

Our object is now to show how those Popes of the ninth century, even where they did not expressly mention the forgeries, did carry out and support the various novelties which the forgeries were designed and contrived to introduce. And here we shall choose for our examples those things which are most important in themselves, and which Protestants and Roman Catholics are equally concerned to understand.

#### INFALLIBILITY.

The keystone of the Roman system is infallibility. Had the forgeries anything to do with that?

In the third letter forged for Pope Felix I. he is made to say—"This holy and apostolic Church of Christ, mother of all Churches, which is proved by the grace of Almighty God never to have erred from the path of apostolic tradition, nor has succumbed, depraved by heretical novelties, but, as in the beginning she received the rule of Christian faith from her authors, the chiefs of the apostles of Christ, she remains unharmed for ever, according to the divine promise of the Lord himself, the Saviour," (1) (quoting Luke, xxii. 31, 32).

This same passage is repeated over again in the letter forged for Pope Marcus, where it is thus introduced:—"The holy Roman Church, which has always remained, and the Lord providing for it, and the blessed apostle Peter bringing aid, will remain for the future immaculate," (2) &c. And in consequence, these forged letters lay it down in various places, that all are to follow the faith of Rome.

Here is certainly a fair statement of the claim of Roman infallibility. Some Roman Catholics may think it a pity that it is only a forgery of the ninth century.

They may also think it a pity that none of the Popes of the first eight centuries made any such claim. But this we undertake to affirm, having read all their letters.

We have often shown in our paper the weakness of the arguments in support of the infallibility of Rome. Now, we go farther—we ask Roman Catholics to consider whether the claim itself be not wholly based on forgery and fraud?

But if it will satisfy Roman Catholics to learn, that, as soon as the forgery appeared, the following Popes did take it up, and carry it out with all their might, we can, at least, give this much satisfaction to any one who will be satisfied with it:—

Pope Nicolas I., in his eleventh epistle to Photius, says of Popes—"For the Holy Spirit, whose vessels they were, could not give forth any but sweet things by those whom it had filled." (3)

In his 70th epistle (to "Hincmar and the other bishops in the kingdom of Carolus," in France), Pope Nicolas says—"She herself (Rome) from the time that the Christian religion began to be spread, has preserved unimpaired the things which she once received in Peter, her patron and founder, and has taught them uncorrupted through the other climates of the world: nor was any found, in so many revolutions of ages, who detracted from her traditions, or presumed to oppose them." (4)

Those who can believe this latter statement, may believe the forgeries themselves.

Pope Nicolas goes on (p. 473)—"Whether were we ever found inventors of any novelty? Whether have we ever transmitted any other things than those which pertained to their salvation, and to the common state of the Church? Whether were we ever heretics? For although, indeed, we do not deny that we are sinners, thanks to God, we by no means recognise ourselves as polluted by the dregs of any error." (5)

Was Pope Nicolas guilty of no novelty in imposing these forged epistles on the Church? Was Pope Liberius polluted with no dregs of error, when he condemned Athanasius, and became an Arian? (See our answer to a "Truth-seeker" in this number, p. 28.)

Of course, Pope Nicolas does not fail to draw the practical conclusion from all this. "The entire number of all believers seeks for doctrine, demands the integrity of faith, the losing of crimes, from this holy Roman Church, which is the head of all Churches." (6)

#### INSPIRATION OF THE POPE.

Here we may fitly introduce the claims which Pope Nicolas makes, to speak by divine inspiration and revelation. For it is only by God putting thoughts into the heart, and words into the mouth, that man can be infallible.

In his eighth epistle to the Greek Emperor Michael, Pope Nicolas says—"We are going to write to your potency, the Lord inspiring us." (7)

Again, in his forty-seventh epistle to Carolus Calvus, giving directions to a council what inquiries they were to make about some priests, he tells them, "To act in such a way that the thing may be laid before us (the Pope), by the relation of all the bishops who assemble; and thus, then, without doubt, wait for what the Lord shall have revealed, to be defined by us." (8)

But his successor, Pope Hadrian II., brought this doctrine to perfection in his thirteenth epistle to Lotharius, King of Lorraine in France. "With unwearied exertions, opening our apostleship's mouth, full of the grace of the seven-fold Spirit. . . . O renowned King Lotharius, we admonish your excellency with paternal affection." (9)

And when Pope Hadrian II. took on himself to give away the kingdom of Lotharius, when Lotharius was dead, writing to the great men of that kingdom, he professes to anticipate the devil with his directions—"which precepts humbly obeying, like all who from the beginning pleased God, you may be able to be saved, the Lord saying in the Gospel, 'If any one love me, he will keep my word, and my Father will love him, and we will come to him and make one abode with him.'" (11) Where observe that the Pope requires for his own commands in temporal matters, that obedience which Christ requires for his own word; and the Pope says this was the way of salvation from the beginning!

In the same way Pope Nicolas I., in his ninth epistle to Michael the emperor, applies to those who receives the

Pope's commands, the words of our Saviour, Luke xi. 28.—"Blessed are they that hear the word of God and keep it." (12)

Our readers may have some notion, from this instance, of what the religion of Rome was in the middle ages, and how it was established.

They may see why Pope Nicolas was so anxious to have it thought that the forgeries put on the early Popes were divinely inspired; it was that his own words, in their turn, should pass for inspired too. Here we have the origin and the extent of the Roman claims to infallibility.

#### SUPREMACY BY DIVINE RIGHT.

The primacy and supremacy of Rome over all Churches is another fundamental point of the papacy.

The Forgers made Anacletus say, in the third epistle—"This holy and apostolic Roman Church obtained the primacy and pre-eminence of power over all Churches, not from the apostles, but from the Lord and Saviour himself." (13)

Again, they make Pope Julius II. say (in his second epistle), of Rome—"In which the Lord placed the principality of the whole Church." (14)

We might quote more, but space prevents us; let us see, with equal brevity, how Pope Nicolas applies it. In his 70th epistle (to Hincmar, and other bishops), Pope Nicolas says—"On account of the primacy of the Roman Church, conferred on Peter by the gift of Christ." (15)

And in his eighth epistle to Michael the Emperor—"Therefore, those privileges were given to this holy Church by Christ; they were not given by synods." (16)

When we come to examine how genuine documents have been altered and "cooked," it will be seen how probable it is, that this doctrine also owes its origin to the forgeries.

#### A POPE'S PRAYER.

But we cannot leave this eighth epistle of Nicolas without showing a specimen of a Pope's prayer, which occurs in it. We ask our readers to consider first this prayer of St. Paul for those whom he taught, taken from the Douay Bible, Ephesians, i. 18, &c.—"The eyes of your heart (being) enlightened, that you may know what the hope is of his calling (Christ's), and what are the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power towards us, who believe."

Consider now and compare the Pope's prayer:—"We beseech Almighty God, that he who has disclosed to you the mystery of the knowledge of himself, would grant you also to know fully his own dispositions, by which the holy Church manages her secret, and what, and how great, and what sort the privileges of the Roman Church are, and from whom they took their beginning." (17)

In these two prayers, reader, you may see the whole difference between the times of Apostles and the times of Popes.

Neither may we leave out the threat which helps out the Pope's prayer—"If you set up your efforts against the privileges of the Roman Church, beware lest they be turned against you; it is hard for thee to kick against the goad." (18) Our readers will recognise these last words as those which our Saviour himself spoke to Paul; and these words the Pope takes to himself. (Acts ix. 5, Douay Bible.)

Neither can we omit Pope Nicolas's assertion, that the General Council of Nice acknowledged that all things were conferred on her (the Roman Church) by the word of the Lord; (19) which every one, who ever read the Council of Nice, knows to be false. Pope Nicolas quotes this from a letter of Pope Boniface, which, we shall show hereafter, lies under strong suspicion of being forged.

#### POPES' POWER OF CONDEMNING TO HELL.

But to proceed:—A consequence of primacy given by God, and directed by divine inspiration, is spiritual power—not the power of excommunication exercised in the early Church, but something more, as we shall see.

Our readers will remember the passage which we quoted in our first number from the forged epistle of St. Clement. "In the judgment of God, he shall suffer the torments of eternal fire, who shall have neglected the decrees of the Church." (20) It would be strange if the Popes who estab-

(3) Spiritus enim Sanctus, quorum vasa isti fuerunt, non potest nisi dulcia per hos, quos repleverit, eructare.—Labbe and Coss., vol. viii., p. 373.

(4) Cum ipsa, ex quo coepit Christiana religio dilatari, quæ semel in Petro patrono ac institutore suo suscepta, immutata tenuerit, et incorrupta per alia climata mundi docuerit: nec apparuerit quisquam per tot saltem seculorum curricula, qui ejus traditionibus derogavit, aut obviare præsumperit.—Labbe and Coss., vol. viii., p. 472.

(5) Numquid nos alicujus novitatis inventores extitimus? Numquid alia nisi que ad salutem ipsorum, et ad commanem Ecclesie statum pertinebant, transmisimus? Numquid nos heretici aliquando fuimus? Nam licet nos peccatores quidem esse non denegemus, quoniamlibet tamen errorum fœce pollutos, Deo gratias, minime recognoscimus.—Labbe and Coss., vol. viii., p. 473.

(6) Universitas credentium ab hac sancta Romana ecclesia, quæ caput omnium est Ecclesiarum, doctrinam exquirat, integritatem fidei deposcit, criminum solutionem. . . . Labbe and Coss., vol. viii., p. 283, Ep. 6, to Photius.

(7) Ad potentiam vestram, inspirante Domino, scripturi.—Labbe and Coss., vol. viii., p. 293.

(8) Agite quo nobis omnium episcoporum qui conveniunt relata pandantur; et ita denud quod Dominus revelaverit a nobis definiendum proculdubio præstolamini.—Labbe and Coss., in Con. Sueva, vol. VIII., p. 814.

(9) Os Apostolatus nostri, septiformis Spiritus gratia plenum. . . . O inclyte rex Lothari, vicibus indefessis aperientes, excellentiam tuam paterno membris affectu.—Labbe and Coss., vol. viii., p. 911.

(11) Quibus humiliter obedientes, sicut omnes qui ab initio Deo placuerunt, salvi esse possitis, dicente Domino in Evangelio, et qui diliget me, &c., from John 14, 23.—Labbe and Coss., vol. viii., p. 917.

(12) "Magis beati sint qui audiunt verbum Dei, et custodiunt," Itaque audite serenissime Imperator voces Legatorum nostrorum, vel voces litterarum nostrarum audite patienter, audite tranquille. . . .—Labbe and Coss., vol. viii., p. 327.

(13) Hæc vero sacrosancta Romana et Apostolica Ecclesia, non ab Apostolis, sed ab ipso Domino Salvatore nostro primum obtinuit, et eminentissimè potestatis super universas Ecclesias.—Labbe and Coss., vol. i., p. 628.

(14) Ubi Dominus Ecclesie totius posuit principatum.—Labbe and Coss., vol. ii., p. 480.

(15) Christi munere propter primum Ecclesie Romanæ in beato Petro consecutum. . . .—Labbe and Coss., vol. viii., p. 473.

(16) Ista igitur privilegia huic sanctæ Ecclesie a Christo donata; a synodis non donata.—Labbe and Coss., vol. VIII., p. 374.

(17) Sed Rogamus Omnipotentem Deum, ut qui sue cognitionis vobis reservavit mysterium, tribuat quoque nosse ad plenum suas dispositiones, quibus sancta Ecclesia moderatur arcanum, et quæ sint, vel quanta, et qualia privilegia Ecclesie Romanæ, et ex quo cæperint exordium.—Labbe and Coss., vol. viii., p. 314.

(18) Si . . . contra privilegia Ecclesie Romanæ nris vestros erigitis, cavete ne super vos convertantur. Durum quippe est vobis contra stimulum calcitrare.—Vol. viii., p. 314.

(19) Omnia denique novavit hinc, Domini sermone, concessa.—Labbe and Coss., vol. viii., p. 808, Ep. 42, to all bishops of Gaul.

(20) In judicio Dei, ignis eterni tormenta sustinebit, qui Ecclesie decreta neglexerit.—Labbe and Coss., vol. i., p. 97.

(1) Hæc sancta et apostolica mater omnium Ecclesiarum Christi Ecclesie, quæ per Dei Omnipotentis gratiam, a tramite apostolicæ traditionis nunquam errare probatur, nec ab hereticis novitatibus depravanda succubuit, sed ut in exordio normam fidei Christianæ percipit ab auctoribus suis, apostolorum Christi principibus, illibata sine totius manet, secundum ipsius Domini salvatoris divinam pollicitationem, &c.—Labbe and Coss., vol. i., p. 911.

(2) Sancta Romana Ecclesia, quæ semper immaculata mansit, et Domini providentiâ, et S. Petri Apostoli opem sortente, in futuro manebit.—Labbe and Coss., vol. ii., p. 471.

lished the forgeries had not attended to so important a point. Consequently we find Pope Nicolas thus concluding a letter in which he confirms the privileges of the Archbishopric of Rheims—"If any one, by a daring attempt, be the person great or small, shall have presumed to act contrary to this our apostolical decree, let him know that he is bound by the chain of anathema, a stranger from the kingdom of God, and condemned with all impious persons to the punishment of eternal fire." (21)

Now hear Pope Hadrian II., who succeeded Nicolas. In his 22nd epistle (to Hincmar), written about the Popes undertaking to give away the kingdom of Lothar, he pronounces this sentence on any one who resists—"Bound with the chain of anathema, deprived of the name of Christianity, he shall be altogether placed with the devil, whom he imitates in this." (22) Hear Pope Hadrian again—"not only he shall be tied with the bonds of excommunication, BUT ALSO bound with the chain of anathema, he shall be destined to hell with the devil." (23) Mark, in this last passage, that this power of casting into hell is not the same as excommunication, but something additional to it. Where did these Popes get this power? What CHARACTER could they show for it? Not the Scriptures, certainly; for it is of God alone that the Scripture says—"Fear Him that can destroy both body and soul into hell."—(Matthew x. 28, Douay Bible.) It was in the forged letter of Clement, and in that alone, that they found this power conferred on them; and having once persuaded people to believe that that forged letter was given by divine inspiration, they, of course, set about to condemn to hell themselves.

We trust our having traced this claim to its origin in the forgeries of the ninth century, may be some relief to those who are now subject to the threat of being turned into hell by priestly domination.

#### THE POPE SUPREME JUDGE.

Another invention which had a main share in establishing the Papacy, was the claim of the Pope, that he was appointed by God himself to be the only judge of bishops, and that God had given him the power of hearing appeals from the judgments of all other bishops, and of reversing their decisions. The gaining of this was the great practical victory of the Papacy over the Church.

We have partly shown already (in our second number) how the Popes established this by means of the forged epistles, and space does not permit us to go into it again. The claim to have this power by divine right, and from God himself, appears to have originated from those forgeries. Any previous claim of this sort was of more modest dimensions, as resting on the decrees of the Church, not on the gift of God—that lesser claim rested wholly on a canon of the Council of Sardica, which canon was most probably itself a forgery, as we shall show hereafter. That whole claim, therefore, from first to last, was based wholly on forgery; yet it is one of the main pillars of the Papacy.

We might say and prove the same of the Pope's claim to having always possessed and exercised the rights of calling and confirming councils. But it is impossible to use all our materials now; we must treat of this claim separately some other time.

But in the multiplicity of materials we may diversify our subject. Suppose we try "Holy Water."

#### ORIGINAL INSTITUTION OF HOLY WATER.

We must first ask our readers to consider the following passage of Scripture (Hebrews ix., 13 and 14, Douay Bible), where St. Paul argues thus from the Jewish sacrifices—"For if . . . the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh; (21) how much more shall the blood of Christ, who, by the Holy Ghost, offered himself unspotted unto God, cleanse our conscience from dead works to serve the living God?"

After considering this passage, our readers will be able to appreciate the following passage from the forged letter of Pope Alexander I., which is THE ORIGINAL INSTITUTION OF HOLY WATER:—"We bless water, mixed with salt, sprinkled on the people; that all sprinkled with it may be sanctified and purified; which also we command to be done by all priests. For if the ashes of an heifer, sprinkled with blood, sanctified and purified the people, MUCH MORE water, mixed with salt, and consecrated with divine prayers, sanctifies and purifies the people." (25) Our readers will see in this, that HOLY WATER is here put into the very place, and established by the very proofs, which St. Paul assigns to the BLOOD OF CHRIST!

(21) Si quis autem temerario ausu, magna parvave persona, contra hoc nostrum apostolicum decretum agere presumpserit, sciat se anathematis vinculo esse innodatum, et a regno Dei alienum, et cum omnibus impiis eterni incendii supplicio condemnatum.—Labbe and Coss., vol. viii., p. 490, Ep. 6, Appendix I.

(22) Vinculis anathematis obligatus, nomine Christianitatis privatus, cum diabolo, quem super hoc imitatur, omnino locabitur.—Labbe and Coss., vol. viii., p. 521.

(23) Non solum excommunicationis nexibus innodabitur, verum etiam vinculis anathematis obligatus in gehenna cum diabolo deputabitur.—Labbe and Coss., vol. viii., p. 521.

(24) In Numbers, xix., 2 & 17, our readers may see the account of the Jewish institution here referred to by St. Paul.

(25) Aquam enim sale conspersam populus benedicimus, ut ea cuncti aspersi, sanctificentur ac purificentur; quod et omnibus sacerdotibus faciendum esse mandamus. Nam si cinis vitule aspersus sanguine populum sanctificabat atque mundabat, multo magis aqua sale aspersa, divinisque precibus sacra, populum sanctificat atque mundat.—Labbe and Coss., vol. i., p. 546, Ep. I., can. 5.

If our readers will now look back to the "Talk of the Road," chapter 16, (26) they will see what teaching the poor Irish woman, Mary Gormly, was following when she maintained that holy water was the best thing in the Church of Rome to trust to for salvation. Here is what poor Mary Gormly said, "Sure when I have plenty of that by me, I don't care for charms, nor fairies, nor the devil himself; and what need I want anything else, when I don't care for the devil itself, with the holy water on me." Let us see what authority poor Mary Gormly had for that, in the forged decretal which instituted holy water; "it turns away the plots of the devil, and defends men from the wiles of the evil spirit." (27)

How many poor Irish people are ignorantly following a religion invented by the wicked forgers, and established by the Popes of the ninth century! and what need there is that these things should be exposed!

For, we repeat, this is THE ORIGINAL INSTITUTION of "holy water."

Our witness for this is Martene, a monk of the order of St. Benedict, and one of the most learned writers of the Church of Rome on rites and ceremonies. We have before us his book "On the ancient Discipline of the Church in Celebrating Divine Offices, exhibiting the various rites and uses of different churches of Italy, Germany, Spain, England, and chiefly of France, gathered out of various pontifical books of the more distinguished churches; out of sacramentaries, missals, breviaries, rituals, ordinaries, or consuetudinaries as well manuscript as printed; from various decrees of councils, statutes of bishops, sayings of holy fathers, and very many other approved authors." (28)

Now, hear the testimony of this very learned Roman Catholic, who had searched so deeply and laboriously into every source from which information on this subject could be derived:—"Concerning the solemn benediction of salt and water to be made on every Lord's day, I do not remember that I have read anything before THE NINTH CENTURY, in which Pope Leo IV. has these few words in his homily of the pastoral care (29)."

In Goar's "Rituale Græcorum," a collection of the oldest Greek liturgies, made by a missionary of the Pope, there is a service for consecrating holy water. Martene rightly judged this to be later than the ninth century. We allude to it here only for the sake of the note which Goar gives on it. Speaking of the institution of holy water, he says—"It acknowledges as its author, Pope Alexander, who presided over the Church in the time of Trajan, writing in the epistle ascribed to him, ch. 5. . . ." (30). And then follow the words, which we have given above, from the forged epistle. This is the testimony of one employed by the Pope on an important mission.

Having thus found the origin of holy water in the forged decretals, we have to show how it was established in the ninth century.

After those forged decretals were published, Pope Leo IV. published his "Homily of Pastoral Care," which is, in fact, the Pope's order to the whole clergy how to perform their functions. And in it we find—"On every Lord's day, bless the water before mass, with which let the people be sprinkled; and for this have a proper vessel." (31).

This is the first genuine authority in the Church of Rome, that Martene could find, for blessing holy water for general use; and it appeared just after the forged decretals had been published.

And after Hincmar, Archbishop of Rheims, had been drilled by Pope Nicolas I., in the ninth century, we find the following in his directions to his clergy:—"That on every Lord's day each presbyter, in his own church, before the solemnization of mass, should make blessed water, in a neat vessel, and fit for so great a ministry; with which let the people entering the church be sprinkled; and let those who wish receive it in neat little vessels of their own, and sprinkle it through their houses, and their farms, and their

(26) CATHOLIC LAYMAN. Number for September, 1853, page 102, column 3. Also, page 153 of the "Talk of the Road," published separately.

(27) Insidias diaboli avertit, et a phantasmatis versutis homines defendit.—Last reference.

(28) TRACTATUS DE ANTIQUA ECCLESIE DISCIPLINA in divinis celebrandis officiis, varios diversarum Ecclesiarum ritus et usus exhibens, Italia, Germania, Hispania, Anglia et maxime Gallia, collectos ex variis institutorum Ecclesiarum liris Pontificalibus, Sacramentariis, Missalibus, Breviariis, Ritualibus, Ordinariis, seu Consuetudinariis, cum MS. tum editis; ex diversis conciliorum decretis, episcoporum statutis, sanctorum patrum dictis, aliisque probatis auctoribus perlustris.—Studio et opera Domini Edmundi Martene, Presbyteri et Monachi Benedictini e Congregatione S. Mauri, Lugdun., 1766.

(29) De solemnitate salis et aque benedictione singulis diebus Dominice faciendam, non memini me legisse aliquid ante seculum IX., quo Leo Papa IV. in homilia de cura Pastoralis pauca hæc habet.—Page 58.

Martene goes on to say, like a good Roman Catholic, that of course he does not doubt that the use of holy water is more ancient; but his proofs for this are too trifling to need notice.

His testimony that no trace can be found of a service for blessing the water, before the ninth century, is all we want. The water for baptism was blessed, and it is probable that a superstitious use was made by some of that water. But this was a private superstition, not an institution of the Church. It was probably the object of the forger to turn that unauthorized superstition into a Church institution.

(30) Illa auctorem agnoscit Alexandrum Pontificem Trajani temporibus Ecclesie præsentem, epistola ipsi ascripta, cap. v., scribentem, &c.—Goar Rituale Græcorum, p. 451, Paris, 1647.

(31) Omni die dominica ante missam aquam benedicite, unde populus aspergatur; et ad hoc proprium vas habete.—Labbe and Coss., vol. viii., p. 34.

vineyards; also over their cattle and upon their fodder, and, moreover, upon their own food and drink." (32)

We now leave it to our readers to decide on what authority this use of holy water rests—whether it be a part of the religion of Christ, or a part of the religion invented and imposed by forgery and fraud in the ninth century. (33)

#### TRANSUBSTANTIATION.

The modern doctrine of transubstantiation, too, may probably owe its establishment to the same source.

In the forged epistle of Pope Damasus we find him speaking thus, when forbidding accusations of priests:—"Who are nearer to God, and who make the body of Christ with their own mouths." (34) We find no such words in any genuine letter of any Pope before the ninth century. But after these forgeries were published in the ninth century, then, and not before, the controversy about transubstantiation immediately arose. This, certainly, is very remarkable; but this subject is too large to be fully entered on here.

Our readers may be amused to see how Pope Nicolas made use of "the keys" with the Empress Eudoxia, when he had failed with the Emperor; he writes to her—"As she hoped that the blessed apostle Peter, the key-bearer of the kingdom of heaven, should always be propitious to her house," that she would strive for him with the Emperor, "like a brave virago." (35) One knows not which her faith in the key-bearer, or the delicate compliment to her female vanity, would have the greater effect.

But space compels us to put aside a mass of materials which we have prepared; which, however, may be of use on future occasions. Still, we cannot pass over the Pope's method of dealing with kings, after the forged decretals had come to be believed.

#### POPES' DEALINGS WITH KINGS.

Here, too, the foundation was laid in the forgeries. The second forged epistle of Pope Marcellinus has the following:—"It shall not be lawful for the Emperor, or any one observing piety, to presume anything contrary to the divine commands, nor to do anything which is opposed to the evangelic, prophetic, and apostolic rules. . . . Nor shall anything stand which may have been done contrary to the constitution of evangelic, prophetic, or apostolic doctrine, or to their successor, or of the holy fathers." (36)

There is a similar passage in the VIth Roman Council, under Pope Symmachus, in the year 504 (37), with this difference, that nothing is said there about the successor of the apostles. And our business is chiefly with the doctrine laid down in the forged epistle of Marcellinus, that nothing done by the Emperor against the successor of the apostles, that is, the Popes, shall stand.

Observe here another principle laid down in the forged epistle of Pope Damasus; speaking of persons who act contrary to the canons, he is made to say—"Such presumption is manifestly one kind of those who blaspheme the Holy Ghost, since it acts against him by whose impulse and grace those same holy canons were given." (38)

We can now understand why Pope Nicolas, writing to the Greek Emperor Michael, spoke of a letter in which that Emperor had resisted the Pope's orders, as being "full of all wickedness and blasphemy, and contrary to the disposition of God, in which he preferred the privileges of the Church and See of Rome, to the privileges of all Churches, by his own indefinable providence." (39) And when the Emperor said, in his own defence, that none of his predecessors had thought it necessary to apply to Rome for directions, the Pope replies—"the more shame for them!" (40)

(32) Ut omni Dominico die cuiusque presbyter in sua Ecclesia ante missarum solemniam aquam benedictam faciat in vase nido et tanto ministerio convenienti, de qua populus interitus Ecclesiam aspergatur, et qui voluerit in vasculis suis ntidis et illa accipiant, et per mansiones, et agros, et vineas, super pecora quoque sua, atque super pabula eorum, nec non et super cibos et potum suum conspergant. Hincmar Archiep. Rheims. Capitula ad Presbyteros parochie sue. A. D. 852.—Labbe and Coss., vol. viii., p. 569.

(33) It may be right to mention that, in what is called "the Apostolical Constitutions," there is what professes to be an institution of holy water by St. Matthew the apostle, himself.—Labbe and Coss., vol. i., p. 493. This is notoriously a forgery of the middle ages. These "Apostolical Constitutions" are, in fact, a very ancient liturgy of the Church, with many such forgeries stuffed into it, probably in the ninth century.

(34) Qui proximiores sunt Deo, et qui proprio ore corpus Christi conficiunt.—Ep. 4 to Stephen and the Council of Africa.—Labbe and Coss., vol. ii., p. 874.

(35) Tanquam fortis virago.—Ep. 15 to Eudoxia the Empress.—Labbe and Coss., vol. viii., p. 388.

(36) Non licet ergo imperatori, vel cuicumque pietatem custodienti, aliquid contra mandata divina presumere: nec quidquam quod Evangelicis prophetisque et Apostolicis regulis obviat, agere. nec quidquam quod contra evangelicum, vel propheticum, aut apostolicum doctrinam constitutionem, successorum eorum, sive sanctorum patrum, actum fuerit, stabit.—Labbe and Coss., vol. i., p. 936.

(37) Labbe and Coss., vol. iv., p. 1375.

(38) Talis enim presumptio manifeste unum genus est blasphemantium Spiritum Sanctum: quoniam contra eum agit, cuius impulsu et gratia idem Sancti editi sunt canones.—Ep. 1 to Aurelius.—Labbe and Coss., vol. ii., 863.

(39) Plena essent omni pravitate, atque blasphemis et contra ipsam dispositionem Dei, in qua Ecclesie sedisque Romanæ privilegia, cunctarum ecclesiarum privilegia sua ineffabili providentia præstitit. Ep. 8 to Michael.—Labbe and Coss., vol. viii., p. 313.

(40) Et hoc dictis quod nostrum fuerit opprobrium, eo quod sedem apostolicam in nullo quærere antecessore vestri dignum fuerit, cum magis eorum fuerit dedecus.—Ep. 4 to Michael.—Labbe and Coss., vol. viii., p. 296.

But the Greek Emperor was a long way off, and the Pope could do nothing but abuse him; not so in France. The great empire which Charlemagne had founded in France and Germany was now broken up, and divided among three weak and worthless men. It was a grand opportunity for bringing forged decretals into play; and the Popes did play off those weak fools against each other with matchless skill, taking part in turn with each against the rest, until he had weakened and broken them all. Let us follow, as one instance, the ups and downs of poor King Carolus.

He has given some offence; and the Pope "writes, specially chiding and admonishing, and, at the same time, ordering him." (41) This seems to have a good effect, for in the next letter to Carolus himself the Pope praises his humility highly. (42)

Times were changed; for, before forged decretals came out, it was kings of France that praised the humility of Popes. Thus, about the year 795, just before the forged epistles came out, Charlemagne, the Emperor, writes to Pope Leo. III.—"The letters of your excellency being read, and the decretal document heard, we greatly rejoiced, as I confess, whether in the unanimity of your election, or in the obedience of your humility. . . ." (43)

But let us follow poor King Carolus; he has been setting up for himself, and the Pope has brought him to his knees; and King Carolus writes—"We would not by any means set that man over the aforesaid Church (which French kings always did, till the forged decretals came out), before we had consulted you, to whom we commit all our counsels, our wife, our children, our kingdom, and all our property. . . ." (44)

A Christian bishop might say to such a king, "I want your soul for God, and I want neither your kingdom nor your property." But Pope Nicolas had not so learned the forged decretals; and so he answers, "Anew we discover evidently the marks of the faith with which you burn (not to Christ but) towards the Holy Roman Church; reading the letters of your excellency, which distil honey instead of words!" (45) Aye, is that the Pope's honey!

But King Carolus loved honey too; and when King Lotharius was dead, Carolus claimed that kingdom also, which the Pope wished to give to another. Then followed the threats of hell-fire and the devil, of which we have spoken already.

Carolus is in more trouble: his son Caroloman has rebelled against him, and Carolus has banished him. Caroloman flies to Rome, and will be ever obedient to the Pope; so we have a letter from Pope Hadrian II., to Carolus, pronouncing him "worse than a wild beast," (46) and ordering him to restore his son to all his honours, and to his paternal affection, until the Pope shall send legates to enquire into the merits of the quarrel! So the king must not even be angry, till the Pope knows why.

King Carolus is on his bended knees again, but in a very grumbling humour. So the Pope writes to him, after a little flattery about the "praise-worthy love and modest wisdom" of King Carolus—"You have sent to us a tumultuous clamour, nor do we find that you have heard with patience the admonitions and corrections of our pontificate; truly it appears that you are as yet somewhat wanting in perfect love." (47) The Pope, of course, wishes to have him perfect, and thus states the treatment he intends to adopt—"Therefore, since we desire to have you a perfect man, and pleasing to God in all things, like a wise father, who does not cease to whip with a severe scourge his most dear son, even when not offending, lest when feeling secure, he might boldly mix himself up with unlawful crimes." (48)

Who would not be the son of so loving a father? But unreasonable Carolus murmurs still, and writes a murmuring letter to the Pope; to which the Pope replies again—"no murmurer (against the Pope) receives the kingdom of God." (49) Of course not, if the Pope have the key. But the Pope is very civil now, for he has heard this good report of King Carolus, "that you fervently wish and desire to exalt this first see of Peter the prince of apostles; to honour

and to enrich with many gifts his vicar, and the clergy entrusted to him." (50) And the Pope adds, in all sincerity, "I so love such virtues in you, as I do my own soul!" (51) But should such virtues in a weak and worthless king go unrewarded? Not so; the Pope gives his promise now to make King Carolus emperor! (52) a fair height for Popes to have risen to by the judicious use of forged epistles!

#### POLICY OF THE FORGERS.

But our readers may wonder how it was possible that forgeries so gross and blundering as these appear to be, could ever have been successfully imposed on the world, and on the Church as its laws; to say nothing of the fact, that the deceived were then as ignorant as the deceivers; it must be acknowledged that while the blunders of these forgeries are gross in the extreme in everything that required the smallest knowledge or learning, they are yet constructed with consummate skill for making their way in such an age of crime and lawless violence. To the few who mourned over the general corruption and depravity, those forged laws held out the hope of restoring peace and virtue, by the Pope's authority; at the same time to the wicked and lawless, who were the great majority, it covertly offered complete impunity for all their crimes.

The first are thus appealed to, in the forged letter of Pope Zephyrinus—"We have received such boldness from the Lord the founder of this holy age and apostolic Church, and from the blessed Peter, prince of apostles, that we labour with diligent affection for the universal Church, redeemed with the blood of Christ; and that we succour all the servants of the Lord, and by our apostolic authority bring help to all who are living piously." (53)

It were no great wonder if some pious persons should think these promises worth trying, when all else appeared to fail them. And this was not forgotten by Pope Nicolas, who says (not forgetting also some other things)—"For the privileges of the Roman Church are, that I should so speak, the remedies of the whole Catholic Church of Christ; the privileges, I say, are the arms of Peter against all attacks of wickedness, and the bulwarks and documents of the priests of the Lord, and of all, in short, who stand in high place, yea, of all who are afflicted with various evils by those same powers." (54)

But for one appeal made in the forged Decretals to the lovers of peace and virtue, we find twenty to those whose reliance was on the high hand of crime and violence. Among such appeals there is nothing that the forged Decretals labour at more earnestly, than in offering complete impunity for crime to priests and bishops. Our readers will remember the great object of making accusations of priests and bishops impossible, or at least, very difficult; (55) but they do not yet, perhaps, know what an object it was in that age to priests and bishops to be secured from the consequences of their own crimes and violence. The following law may let them a little into the state of things. We take it from the Capitula of the Emperor Charlemagne. First we have (Title II., cap. 1) "The supplication of the people to Charlemagne, for the sake of the priests, that they shall not go against the enemy or to battle." (56) In which they state, "We have seen some of them wounded among the enemy, and in battle, and we have known some of them to be killed;" (57) and they very properly add, "The Lord knows when we see them in such places, terror seizes us;" (58) and they entreat him to stop this for the future.

We have, then, the decree of Charlemagne (cap. 3) granting what they ask; "We altogether, and in all things, prohibit the servants of God to carry armour, or to fight, or to go in the army, or against the enemy." (59)

The law may have been effectual during the reign of that great emperor; but in the confusion that followed the breaking up of his empire, matters became still worse; and impunity to bishops and priests, for crimes of violence, still more valuable.

Neither do our readers yet know how complete was the

impunity offered to them. We have spoken of the six dozen witnesses; (60) but suppose a bishop should be surprised into confessing a crime, would he not be liable to punishment? This, too, was provided for by Pope Nicolas in his letter to Salomon, King of the Brittons, where, after laying down the law that seventy fit witnesses were necessary, he goes on to consider the case of those who had confessed the crimes of which they were accused; "who, although they are said to have confessed some crimes, it may be believed that they acknowledged only, through force or fear, and did not confess what they did not do, what they had not even heard, because they saw lay men and all seculars, together with the king, conspiring against them. Since he who pronounces what he says with his mouth only, and not with his heart, does only speak, and not confess; although that does not appear a just confession, which is not called forth by a legal examination." (61) So, although the bishop had confessed his crime, he could not be punished unless the seventy witnesses could be got! It may be imagined what an inducement such a law was to bishops to support the forged decretals, in an age in which laws were required to keep bishops from carrying arms; and in which arms were carried more often for expeditions of private plunder and revenge, than for public warfare. But it was not this only that was an inducement to bishops, there was also the law that for all crimes whatsoever bishops could be tried by the Pope only, or could appeal to him; (62) and the practice of the Pope to deal very gently with all criminals who appealed to him; which, for brevity sake, we shall treat under the head of laymen.

For laymen, too, were invited to appeal to Rome for gentle treatment for the crimes they had committed. One or two instances are all that we have room for.

One Wimar had murdered his three sons; and he fled to Rome for refuge, and told what he had done. Pope Nicolas sends him back with a letter to his bishop Rivoldrus, stating, that he had a great number of people coming to him about such things, which, of course, made him more sad than he could tell (but no great wonder when he had opened a shop for them): but, however, he goes on: "of whom we moderate some things, because he has devoutly hastened to entreat the favour of the prince of apostles, our nourisher." (63) The Pope, accordingly, goes on to say what his penance should be; part of it is, that he may wear his shoes on his journey home; but that he must not wear shoes for three years after—say, a year for each murdered son!

Again, one Eriarth had fled to Rome for refuge, of whom Pope Nicolas says: "He related to us, indeed, that he had killed a priest and monk in no way worthy of death." (64) The Pope goes on to say how severe his penance ought to be according to the canons; but he adds—"But, considering the devotion of his faith, or because he has hastened to the favour of the apostles, we have acted more mildly with him." (65) Thus it was always with the greater criminals who fled to Rome for sanctuary. But if any, accused of lesser crimes, refused to submit to the jurisdiction of the Pope, or to plead their cause before him, their condemnation was ready, and the devil and hell-fire their portion. No crime, however great, was serious in those who acknowledged the privileges of Rome. No crime unpardonable but resistance to Rome. Nothing indifferent but moral crimes, in which the interests of Rome were not concerned. We often find those Popes hinting to their legates not to trouble them too much; and when a poor legate, perplexed with all the crimes he saw around, applied to the Pope with a list of them, and the murder of wives among them, to know how he was to deal with them, Pope Nicolas replies—"Slayers of their wives, since you do not add of adulteresses, or any thing of that kind, what else are they to be reckoned but homicides (in an age when homicide was little thought of), and to be brought to penance for that." (67) And even here Pope Nicolas has mercy, for, in saying that marrying again is prohibited to such, he adds, "excepting to young men!" (68) It would be a pity not to let them marry, when they had got rid of their old wives!

None but those who know the fearful state of those lawless times can estimate the effect of every criminal, both

(41) Speculiter rescriptissimus inepreantes et admonentes pariter et jubentes.—Ep. 34, to Rothadus.—Labbe and Coss. vol. viii., p. 420

(42) Cum vos tante humilitatis, tanteque devotionis incurvatione, sub potenti manu Dei ad reverentiam precipuorum ipsius apostolorum flecti conspiciamus.—Ep. 35, to Carolus.—Labbe and Coss., vol. viii., p. 421.

(43) Perfectis excellentiis vestris literis, et audita decretali chartula, valde, ut fateor, gavisi sumus, seu in electionis unanimitate, seu in humilitatis vestre obedientia.—Labbe and Coss., vol. vii., p. 1128.

(44) Nolimus antequam vos consuleremus, cui omnia nostra commissa, uxorem, proleque nostram, regnum, universaque nostra committimus. . . ullo modo illum predictæ ecclesiæ præponere.—Epistle of King Carolus to Nicolas I.—Labbe and Coss., vol. viii., p. 812.

(45) Excellentis vestre literæ, quæ pro verbis mella stillabant, perlegentes, denuo fidei, quia circa sanctam Romanam fragrant Ecclesiæ, compertimus patenter insignia.—Labbe and Coss., vol. viii., p. 813.

(46) Etiam bestiarum feritatem excedens.—Ep. 29 to Carolus.—Labbe and Coss., vol. viii., p. 929.

(47) Tumultuosum nobis clamorem misistis, nec sane patienter pontifici nostri monita et correptiones audire compertimus; liquido patet vos adhuc perfecte aliquid caritatis minus duntaxat habere.—Ep. 23, to Carolus.—Labbe and Coss., vol. viii., p. 934.

(48) Unde quoniam te virum perfectum, et per omnia Deo placentem habere cupimus, cum prudens pater, qui carissimum filium suum, etiam non delinquentem, ne quando securus existens, flagitiis se audacter committat illicite, flagello severo affligere non desistit. . . .—Ep. 38.—Labbe and Coss., vol. viii., p. 935.

(49) Regnum Dei nullus murmurans accipit.—Ep. 34, to Carolus.—Labbe and Coss., vol. viii., p. 937.

(50) Optaresque ferventer et desiderares hanc principis apostolorum Petri primam sedem exaltare, honorare, multisque muneribus vicarium ejus et clerum sibi commissum, ditare.—Ep. 34.—Labbe and Coss., vol. viii., p. 937.

(51) Tales virtutes sic diligo in vobis, sicut animam meam.—Same page.

(52) Nunquam acquiescimus, exposcimus, aut sponte suscipimus alium in regnum et Imperium Romanum nisi te ipsum.—P. 938.

(53) Tantam a Domino, hujus sanctæ sedis et Apostolicæ Ecclesiæ fundatore, et B. Petro principe apostolorum, acceptimus fiduciam, ut pro universali Christi sanguine redempta Ecclesia, impigro laboremus affectu, et omnibus Domino famulantibus succurramus, et cunctis pie viventibus apostolica auctoritate opem feramus.—Ep. 2.—Labbe and Coss., vol. i., p. 605.

(54) Privilegia namque Romanæ Ecclesiæ totius sunt Christi, ut ita dicamus, remedia Ecclesiæ Catholicæ. Privilegia, inquam, Petri arma sunt contra omnes impetus pravitatum, et munimenta atque documenta Domini sacerdotum, et omnium prorsus qui in sublimitate consistunt, imo cunctorum qui ab iisdem potestatibus diversis afflicti incommodis.—Ep. 31, to King Carolus.—Labbe and Coss., vol. viii., p. 411.

(55) Number for January, 1854, p. 3, col. 3.

(56) Supplicatio populi apud Carolum Magnum, pro sacerdotum causa, ne in hostem aut pugnam pergerent.—Labbe and Coss., vol. vii., p. 1162.

(57) Quosdam enim ex eis in hostibus et præliis vulneratos vidimus, et quosdam perisse cognovimus.—Same reference.

(58) Novit Dominus, quando eos in talibus videmus, terror apprehendit nos. . . .—Same reference.

(59) Servis Dei per omnia omnibus armaturam portare, vel pugnare, aut in exercitum et in hostem pergere, omnino prohibemus. . . .—Labbe and Coss., vol. vii., p. 1165.

(60) Number for January, 1854, p. 3, col. 3.

(61) Qui etsi crimen aliquod confessi esse dicuntur, potest credi quod vi vel formidine facti tantum, et non confessi fuerint quod non fecerant, quia videbant laicos et seculares quosque cum rege contra se conspirantes, quod nec saltem audierant. Siquidem qui ora tantum, et non coram, profert quod dicit, non confitetur, sed loquitur; quævis non videatur justa confessio, quæ non legitimo provocatur examine.—Nicolas Ep. 22, Appendix I., Labbe and Cossart, vol. viii., p. 510.

(62) We have noticed this briefly in the quotation from the 2nd forged letter of Pope Julius, in our number for December, 1853, p. 137, col. 2.

(63) Quorum quædam temperavimus, eo quod suffragia apostolorum principis nutritoris nostri postulare devote festinavit.—Ep. 17, to Rivoldrus, Appendix I., Labbe and Coss., vol. viii., p. 503.

(64) Ferrebat se nique quandam presbyterum atque monachum nihil eum morte dignum occidisse.—Ep. 24, to Hincmar, Appendix I.—Labbe and Coss., vol. viii., p. 513.

(65) Sed devotionem ejus fidei considerantes, sive quis ad suffragia apostolorum festinaverit, humanum cum illo peregrinus.—Same page.

(66) Interfectores suarum conjugum, cum non add adulterum, vel aliquid hujusmodi, quod aliud nisi homicidium habendi sunt, ac per hoc ad penitentiam redigendi?—Ep. 19, to Rodolphus, Appendix I., can. 5.—Labbe and Coss., vol. viii., p. 505.

(67) Quibus conjugium penitus denegatur, exceptis adolescentibus.—Same page, can. 5.



lay and clerical, being thus engaged by his worst interests and passions to support "the privileges of Rome." It was enough, in such an age, to account for the reception of the forgeries.

And well Pope Nicolas knew how to drive home this argument to such men, when they resisted him. "What has happened to Rothadus to-day, how do you know that it may not happen to any of you to-morrow? So the apostle admonishes, saying, 'let him that thinketh he standeth, take heed lest he fall.' But if it should happen that I speak prophetically, to whose help, I ask, would you fly?" (69)

Nor can we overlook the exaltation of their order, held up as a powerful motive to such bishops and priests. Hear the forged decretal of Pope Stephen, speaking of bishops:—"They are called the THRONES OF GOD, therefore, they ought not to be moved, nor afflicted, nor disturbed. Therefore, of them the prophet says—The heavens declare the glory of God, and the firmament sheweth the work of his hands." (70)

The prospect of such impunity and such exaltation, was too great a temptation for such bishops and priests; and no wonder that the majority of them came in by degrees to support such convenient forgeries.

#### RESISTANCE.

But, after all, if the establishment of these forged epistles was, indeed, the introduction of a new law thrusting out the old, as Labbe and Cossart, and De Marca have said, it would be strange, even in an age of such ignorance and lawlessness, if no signs of resistance appeared. The Popes of the ninth century would not exaggerate such resistance, and, therefore, from them we take the account of it.

In many places, at first, the Pope's letters would not even be read in the councils of the bishops. Pope Nicolas complains grievously of this in his letter to the clergy of Constantinople (72); and again, speaking of Hincmar of Rheims, and other bishops (73); so in east and west, he found this difficulty even to get his letters read.

Often, too, the Pope laments like this:—"We have seen the injury of holy Peter, and the diminution of the privileges of the apostolic see." (74)

His expostulations to the bishops of the chief countries of Europe, would be touching in a better cause; he describes the "bishops of France as inflamed by the brands of the zeal and envy of the devil." (75) He thus addresses the Bishop of Germany:—"Neither after we arisen, had begun to cast, far and wide, the arrows of the divine quiver against wickedness of this kind, have you diligently cared to labour with us. When did your labour appear in this? Where was your assembly, or where did your sacerdotal zeal shine forth? . . . When did you give a bark for these things? . . . When did you stand with us like the marshalled lines of camps? When did you praise the Lord with us in the choir? . . . When have we sung together? &c." (76)

And when Pope Nicolas first tried to assume to himself the power of calling councils for France, and wrote to ask each of the three kings to send two bishops to attend his council, they answered, rather whimsically—"That the greater part of all the bishops were on guard, night and day, against the sea-pirates, and, therefore, could not come." (77) But they do pluck up courage, too, to say, that no necessity requires that they should send them. (78)

Forgery and fraud did not gain the battle without opposition. But forgery and fraud did triumph, and the victory was complete; and, under the effects of that victory, the Church has groaned to this day.

#### CONCLUSION.

We shall show, in our next number, how those forgeries of the ninth century were maintained and perpetuated as the law of the Church in after ages.

One word now to our readers. We have often had occasion to entreat our Roman Catholic correspondents not to grope for the religion of the Gospel in the ages we have been speaking of, and those that followed. Will they give us credit now for having had good grounds and reason for the earnest advice we gave?

After the insight we have given them now into the religion, the policy, the craft, and the villainy of those ages, will they now give greater heed to our earnest and affectionate warning, founded on the labour we have gone through for their sakes, to seek for no gospel of their salvation in the inventions and the wickedness of those ages; but rather to seek for it where it may be surely found—in the words of our Blessed Lord himself, and the writings of his truly inspired ministers.

ERRATUM.—In Decretal Epistles, No. II. (Vol. II., No. 25, January 1854), page 2, col. 2, a clerical error occurred in giving 700 for the date of Pope Gregory the Great; it ought to have been 600. In the line next but one above that, after the words "forged Epistles," the words "besides many genuine ones," were accidentally omitted.

#### THE HEIR OF BALLYMANUS.—No. II.

AFTER the events narrated in our last chapter, Frank had but little inclination to remain in London; and in as short a time, therefore, as he could contrive it, was again at Ballymanus. He seemed to himself to have grown several years older since he had last been there. It was not so long since he had left home a light-hearted, thoughtless boy, and now he returned distracted by the profoundest doubts, disappointed of his dearest hopes, and convinced that life had no more happiness in store for him. His sisters, too, he felt that he had suddenly outgrown. When he was last at home their affection had been every thing to him; and, though they were younger than himself, they had been his constant companions, and their society was all he then deemed necessary for his happiness. Now he found himself introduced into a new world, into which they could not enter, and their love appeared too cold to his exalted feelings. It was from his mother alone that he sought for sympathy and consolation, and it is needless to say he sought it not in vain. To his mother he returned dearer than ever; the sacrifice he had made for her and for his faith was one which she thought could not be repaid by too much love and gratitude: she had been always proud of him, but now she believed that no hero of monkish romance had exhibited more stubborn virtue, or stood proof against more seductive temptations; and Frank could not find courage enough to open his whole heart to her, but silently winced under praises which he knew he did not deserve. But this concealment of his doubts, dictated though it was by a reluctance to give pain to those he loved, was deeply painful to himself, reserve being alien to his natural disposition, which was communicative and eager for sympathy. He thought of taking counsel with the priest of his parish; but quickly shrunk from the idea. Mr. O'Driscoll was, indeed, a perfect contrast to Mr. Oldham, to whose spiritual guidance Frank had been now for some time accustomed. Oldham was a scholar and a gentleman, of much delicacy of feeling, and one who could enter into Frank's state of mind, and appreciate the difficulties that perplexed him. Mr. O'Driscoll was a rough, vulgar man, much more skilled in cursing a heretic than in confuting one; not destitute of coarse humour; a pleasant companion over a tumbler of whiskey punch, and one who, when he addressed his flock from the altar on the subject of the Soupers, could stir them to mirth as well as indignation, and make them feel that the pelting the readers out of the parish was not only a very pious act, but good fun besides. Frank looked with a lenient eye on these proceedings, for, though he had lost much of his faith in his old religion, his sympathies were with it still; but yet, he felt that this foul-mouthed *alumnus* of Maynooth was not a man to whom he could open his heart, or of whom he could take counsel in his perplexities. He tried, but with ill success, to disclose the state of his mind to his father. But Mr. Mac Manus was a practical worldly man, who had small inclination to listen to his son's speculative doubts. He did himself abuse the priests and priestcraft most heartily; Mr. O'Driscoll, just then, was in especial disfavour, for he had taken Mr. Mac Manus to task on one of his recent votes, and it was rumoured that he and his brethren meant to throw him overboard at the next election, and bring in an English lawyer, who had lately come over to Romanism; but, when Frank touched on the doctrines of his religion, his father promptly advised him not to trouble his head about such matters. If he had supposed that his son meant to abandon the outward communion of the church, he would have been seriously alarmed at a step so disgraceful to the family; but he was amused, and vexed, and impatient at the notion of his troubling himself to inquire into the evidence for the claims of his church, or for her doctrines. In fact, he considered the safety of his soul to be his priest's concern and not his; and he would be quite content if the priests were but half as scrupulous, not to interfere with him in worldly matters, as he was not to intrude on their department.

And thus Frank's doubts, repelled from external manifestations, preyed only the more upon his mind, and he was obliged to own to himself that he had not found in home the peace and comfort he had anticipated. The image of Edith, too, he found it impossible to banish from his

heart; it was in vain that he told himself that it was foolish and unwise to think any more of her; still to her his thoughts reverted, and never had her image seemed to his fancy more dazzlingly fair; never had she seemed to him more worthy of his affection than now that she was lost to him for ever. His spirits, consequently, continued to be dejected, and his bodily frame, though naturally strong, began to show traces of the violent mental agitation to which he had, for some time, been subjected; until the alteration became so manifest as to excite the affectionate alarm of his mother, who insisted on calling in medical advice. The physician, an old friend of the family, and who was acquainted with the fact of Frank's matrimonial disappointment, pronounced the case one not to be treated by medicine, and recommended change of air and scene as the best restoratives. A continental tour was proposed, and the plan met Frank's ready concurrence. It had been among the earliest of his boyish wishes to travel over some of those foreign places, the description or the history of which had most kindled his imagination; and now he had an additional motive for travel. He said to himself that he was probably doing his religion an injustice by judging of it as it appeared in these kingdoms, where it was in the midst of heresy, and where it had been so long in a position of civil inferiority; and he was anxious to compare English and Irish Romanism with the same religion abroad, where it had freer opportunities for its development. Spain was the country to which he first directed his steps, some members of his family having emigrated thither in the preceding generation, and their descendants being still settled at Seville. We shall not attempt to describe the view of Cadiz from the sea, though its beauty was one of Frank's first impressions of Spain; we must refer to other travellers for descriptions of scenery, and content ourselves with mentioning a few of the religious peculiarities which attracted Frank's attention.

He had not, indeed, been half an hour landed at Cadiz before he became aware that he was in a Roman Catholic country. He was on his way from the water-side to his hotel, accompanied by the Gallician who had been the victor in a fierce scuffle with his brother porters for his modest baggage, when, on the tinkling of a hand-bell being heard, his guide arrested his steps, dropping on his knees, and exclaiming, "It's his Majesty." Frank, who did not at first think of the bell indicating anything more dignified than the approach, perhaps, of a postman, asked if the king was coming, not himself seeing any necessity for expressing his respect in so abject a manner; but, on his guide repeating indignantly, "God, God," Frank recollected enough to guess (a conjecture which was afterwards confirmed), that the bell denoted the passage of a priest with the consecrated wafer to some dying man; he, therefore, joined his companion in the kneeling posture, and both of them, with all others in sight, continued kneeling and beating their breasts until the tinkling of the bell died away in the distance. Frank soon became familiar with this custom, which he thought very edifying, as a proof of the general piety and faith of the people.

Another scene which he encountered a few days afterwards did not give him equally favourable impressions of the devotion (at least, as far as its outward signs were concerned), of this Catholic people. It was a grand religious procession, to the sight of which Frank had looked forward with interest; such solemnities not being possible to be publicly celebrated in England or Ireland. But he was not at all prepared for so much irreverence and indecorum as were exhibited. There were, indeed, a few in the front of the procession who did seem to remember what they were engaged in; but the majority appeared all alive for amusement, and (what shocked Frank most) some of the younger members of the procession were whistling merry tunes, in chorus, while their pious leaders were chanting the sorrows of the Blessed Virgin—

Cujus animam dolentem,  
Contristatam et gementem,  
Pertransiit gladius.

Indeed, anything more discordant than the musical part of the performance could hardly be conceived, and the want of harmony did not escape the criticism of some of the natives; for a forward youngster planted himself right in front of the procession, and twirled his hat on the point of his stick, exclaiming contemptuously—"A quella grande musica." The general appearance of the procession was far from imposing. Those in front carried large wax candles, and as there was a moderate breeze, their hands and clothes were all covered, in somewhat a ludicrous manner, with the melted wax. The image of the Virgin which was borne with them had rather a rickety and unsteady motion, and the propriety of images being one of the points on which Frank's doubts had been earliest excited, he could not help thinking of some of the descriptions that the prophets gave of heathen images—"They bear them upon the shoulder, they carry them and set them in their place and they stand; from their place shall they not remove—they must needs be borne because they cannot go."—Is. xlvii. 7; Jer. x. 5. The ceremony concluded with a kind of catastrophe—one of the tapers, being awkwardly carried, set fire to the splendidly-embroidered silk canopy which was carried in procession. The priest made his escape, precipitately, from under it, and for an instant there was some consternation among the beholders; yet in a few moments their natural levity gained the ascendancy; shouts of laughter were heard,

(69) Nam quod Rothadus hodie contigit, unde scitis quod eras culibet non eveniat vestrum? Sic apostolus admonet dicens: qui putat se stare videat ne cadat, quod si contigerit ut verbis utamur prophetis, ad ejus rogo confugietis auxilium?—Nicolas to the bishops of the Synod of Sylvanect. Ep. 32.—Labbe and Coss., vol. viii., p. 417.

(70) Throni enim Dei vocantur: ideo non debent moveri, aut affligi, vel perturbari. De ipsis ergo ait propheta: cœli enarrant gloriam Dei, et opera manuum ejus annuntiat firmamentum.—Stephen, Ep. I., Labbe and Coss., vol. I., p. 735.

(71) Spretis monitis nostris, ac epistolæ sibi a nobis coram tota ecclesia nostra datæ.—Ep. 10.—Labbe and Coss., vol. viii., p. 354.

(72) Diversis aliis pro hac eadem causa nostris epistolis per nonnullos directis crebro contemptis.—Ep. 40, to Carolus.—Labbe and Coss., vol. viii., p. 792. See also the letter of Rothadus, p. 788.

(73) Injuriam Sancti Petri, sedis apostolicæ privilegiorum imminutiones. . . . persequimur.—Nicolas to Synod of Sylvanect.—Labbe and Coss., vol. viii., p. 416.

(74) Gallorum Episcopi, zeli et invidiæ diaboli facibus accensi.—Nicolas.—Ep. 39, to clergy and people of Rome.—Vol. viii., p. 791.

(75) Nec postquam nos erecti sagittas diviæ phœtræ jaculare adversus hujus modi prænatas longe lateque cepimus, nobis collaborare solite procurant. Denique ubi super hoc labor vester apparuit? Ubi concursus, vel ubi sacerdotale studium claruit? . . . quando pro ea latratu desistit? . . . vel quando nobiscum Dominum in choro landastis? . . . quando cantavimus simul?—Nicolas, Ep. 58, to the bishops in the kingdom of Louis.—Labbe and Coss., vol. viii., p. 446.

(76) Majorem partem episcoporum omnium die nocturne, cum aliis fidelibus suis, contra piratas maritimos, invigilare, ob idque Episcopos impediuntur venire.—Ep. 27, to Louis and Carolus.—Vol. viii., p. 403.

(77) Ut episcopos de regnis vestris ad synodum Romanam mittendi necessitas non postulet.—P. 404.